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OBERLIN THEOLOGICAL REVIEW

Volume II **Number I**

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The Oberlin Theological Review is published by the students of the Oberlin Graduate School of Theology, Oberlin, Ohio, three times a year.

To All Those Servants
Who Found
Their Glory
Not In The Eyes Of Men
But In The Heart Of God
We Dedicate This Issue

Affirmation

I EMBRACE the Church, not for what it is, but for what it may, even yet, become.

I embrace the Church, not for the sake of the saints who have passed from this sphere, but for the ranks of saints who are yet to be born.

I embrace the Church, not that I may guard a flawless jewel, but that I may cut and polish with my fellows that rough stone called Christianity.

I embrace the Church, not so I may show my devotion to the past by clinging to time-worn creeds, but that I may show my devotion to the future by service in the present.

I embrace the Church, not for the privilege of sharing the fruits of any future victory, but for the privilege of assuming my rightful place in the present struggle.

I embrace the Church, so that it may embrace me—and all of my hopes, and all of my energies, and all of my prayers.

—Robert Hendricks Budrie
Class of '45

The Dean's Page

Wanted—Ten Thousand Men

The Church needs men, many more men for the ministry. It has been accumulating a deficit in personnel. The situation is very serious. Over the last thirty years there has been a downward trend in recruitment. During the last decade the recruitment rate in one of the strongest denominations has been only half what it was in the years between 1900 and 1915, notwithstanding the fact that the membership of the church is now almost double what it was during the earlier period. This means that, for that denomination, the gap between retirement and recruitment has been steadily widening, and consequently the proportion of effective ministers has been steadily decreasing.

The United States census of 1940 showed that the median age in the Protestant ministry is higher than that in any of the other "learned professions." One denomination reports that within the next ten years one third of its present active ministry will retire or be lost to the ministry through death or other causes. In the last ten years this particular denomination recruited forty-five hundred candidates for the ministry whereas in the next ten years it will lose sixty-three hundred. Obviously, unless it recruits more vigorously, it will find itself handicapped by steady decrease in its trained full time leadership. Its situation is by no means unique.

In all this we are thinking of a ministry of an established size. But we dare not do that. The populaton of the United States is increasing a million a year. It will do so for at least another thirty years if population trends count for anything. Surely the Church must keep pace with that growth. At present forty per cent of our population is unreached by any form of organized religion. It is our Christian obligation to reduce that percentage and also to match the need for Christian nurture of an increasing community with an increasing ministry.

To the enlarging demands on the home front must be added the requirements of the Church overseas. There is every reason to believe that the American churches will be called upon to give largely of their choicest life for the assistance of the growing Christian communities in mission

lands. These lives will not be forthcoming without more vigorous recruiting.

The ministry needs more men and better men. The tasks of the post war ministry will be more exacting. The educational level of the American community has been rising. It will continue to rise, and so to require of its religious leadership a high degree of spiritual and intellectual power. It is no reflection upon the devotion and intelligence of those who have been entering the ministry to say that the Church has not been getting a fair share of the best students in the colleges and the universities. Deeply devoted laymen in the colleges have been much concerned for the Church as they have seen the top grade men going into other professions or business while the "second and third rate men go into the church." The undergraduate attitude on many campuses toward ministerial students suggests that too many students share that view. No one who knows believes that high scholarship in itself guarantees effective church leadership. Everyone who knows believes that the ministry requires the most competent minds, the most finely organized spirits, the most contagious personalities that are available. Who will recruit them?

The responsibility and the opportunity for recruiting belongs preeminently to the parish minister. The Seminaries, the secretaries of Church Boards, Regional, State and District Superintendents must make recruiting a foremost objective. But the personal contacts of any one of these are touch and go contacts. The parish minister is in constant and close touch with the parents of likely sons. The parish minister selects and trains the teachers of boys classes in the Sunday School and the leaders of boys clubs. The parish minister has ready access to the vocational advisors in the High Schools. The parish minister has the confidence of promising lads who are seeking assistance in the choice of a Christian life work. Above all the parish minister is "the word made flesh." He is demonstrating how much one life counts in a ministry dedicated to the service of the religious needs of individuals and the community, and how rich and varied are the compensations of a hard but significant job. Through consultation and advice, by the powerful persuasion of contagious example, by the exaltation of the Church in thought, word, and deed, and by the direct challenge of "Who will go for us" the parish minister must thrust out laborers into the harvest. The fields are ripe. The laborers are all too few.

—T. W. Graham

Wanted—Recruits for the Christian Ministry

Harold W. Skidmore

Superintendent of the Michigan Conference of Congregational Christian Churches

In our time, when it is freely granted that the great need of mankind everywhere is a sustaining faith born of real religious experience—when it is freely granted that the great need of our world is to hear and know the gospel of Christ, the Christian church is face to face with a lack of Christian ministers. As we look into the future we are not at all assured that this need will be met unless we recruit quickly for the Christian ministry a great number of young men who, with enthusiasm, zeal and fervor, see in the task of the minister a compelling challenge worthy of their best talents and something for which the sacrifice of life itself is not too great.

We have done well to rid the ministry and the "call" to the ministry of a lot of the cant and hypocrisy with which it was once identified. We have done well to recognize that it is a profession; that the minister is a man, like any other man in any other profession. We have done well to establish the fact that the minister must live, must meet his obligations, must pay his bills, and sustain his economic life as must any other man; must have the independence and self respect of regular and adequate salary rather than the casual sustenance of irregular collections and donations of money or of goods.

However, we have not done well if we have made these gains by methods which have reduced the standards of the Christian ministry by treating it merely as another profession in which a man may earn a living—granting on the one hand, and sometimes pridefully, that it will not be a good living, yet constantly striving to see to it that it is increasingly a good living by the same standards as the other professions.

We grow increasingly suspicious of the minister who points out that, had he been interested in money, he would have gone into some other work. His very statement is all too often an indication that he and many of his brethren are measuring success in the Christian ministry by standards which are altogether too materialistic and too economically centered.

The age-old joke of the young man who saw in a vision the letters G. P. C. and mistook them for "Go preach Christ," when they meant "Go plow

corn," may be something to laugh about. But the grim reality now is that altogether too many young men make the opposite mistake when they see those letters and hasten to "go plow corn" when the call to them is truly to "go preach Christ," being willing to pay the price of their choice.

An adequate ministry depends upon a recognition of the fact that in America the majority of the churches are small. Rural, town, and city churches which spread across America must be named. This cannot be done properly so long as we go on the prejudice that rural and town churches are but preparation fields for large city charges.

There seems to be an opinion that success in the ministry comes with pastoring a big city church, and that it is failure to remain the pastor of a small charge. Nothing could be farther from the truth. This is nothing new. We know that most men who go into the ministry must serve small churches and we must recognize the fact and recruit and train men who understand.

It is natural that the mistake should have been made with the emphasis being placed on the wide and sweeping social implications of our gospel. Our attention has been taken from the individual and his personal religious needs and placed upon the great and burning social questions. Preaching has been increasingly directed toward the solution of pressing social issues. How natural, then, to conclude that a man is most successful when he has more people to preach to, and is in a situation where the social issues are to be directly dealt with. Let us not forget, however, that the church, large or small, has ever been more powerful for the deliverance of a social gospel when it has first centered its attention on the religious needs of individuals and then sought to meet those needs with a personal gospel of personal salvation.

Never forget that the minister must be ready to work. It is true that laymen have jokingly regarded the ministry as but a part-time job, one hour of preaching a week and the rest of the time a respectable sort of loafing. It is tragic that too many ministers have fed this fable until it has become too true for the good of the Church. A ministry of religion, properly produced in any church, is certainly a full-time job.

Of course, every minister is busy; but not every busy minister is working at a ministry of religion. The "hail fellow well met" will do much good; the "go getter" may do well enough if he knows where he is going and what he is getting; but the only valid ideal for ministerial workmanship, is that of the true "Shepherd of the sheep," be the flock small or large.

In short, then, the need is for men dedicated and consecrated to Christ

and the Church, who without cant or hypocrisy have upon them a true sense of mission without messianic delusions. The need is for men who can truly find their proper place of service and, without undue work for material returns, serve honestly in that place, be it county, town, or city. The need is for men who will willingly set themselves apart and unashamedly be different from other men, as the "shepherd of the sheep" must be different, because his love for mankind is a passion.

How shall we recruit such men?

First, by a re-emphasis on the Christian home and the practice of religion in the home. We need more mothers and fathers who, from the time a boy is born, pray fervently that God will make that boy His servant in the Christian ministry. Literally, we must "grow" them.

Next, the Christian ministry must be so commended by those already in it that young men will be attracted to it. It is the sorrow of many of us in the ministry that we have sent all too few young men into the Church, and it is the shame of many a Christian church that, in decades of history, it has sent no young men into the pulpit. Literally, we must "raise" them in the church for the ministry. Young men looking for a place to invest their lives will turn to the ministry when they see their minister making his task truly, vitally, and purposefully important.

Thirdly, the Christian college must again take its place as a source of supply for the ministry. We have seen the Church college secularized. We remember that originally a first cause for the planting of schools of higher learning in America was to train men for the Christian ministry. We are now seeing a backswing to this ideal. So it must be, for, unless the Church-related college is a truly Christian college, it must end its existence. We must renew our stress on the Christian ministry in college training.

Finally, I would say that the great responsibility for recruiting rests upon the schools of theology. A training that merely informs men of the history of religion, the techniques of organized religion, and the specialized phases of religion without giving them an experience of religion itself cannot make the Christian ministry attractive. Such a school will make the ministry no more than another profession. As such, it will not compare favorably enough economically with other endeavors to make men choose it above them.

Let's face it: a "call" to the ministry is not a joke, or a fable, but a most necessary experience for the prospective parson. We must create the situations out of which the "call" will come.

The World Relevance of the Ministry

Clarence H. Hamilton

James Professor of Philosophy and Christian Missions

IN ONE of his Oberlin lectures on *Christianity and a New World*,[1] Eugene William Lyman stated briefly but impressively the conception that, because the spirit and genius of the Christian religion are essentially universal, the church has peculiar responsibility for leadership in forming what he termed "a genuine international ethos."

The implication of this thought is far-reaching, especially for the Christian ministry today. Since this number of the Oberlin Theological Review is devoted to recognition of the claims and significance of the ministry as a calling, it may not be amiss to expand Professor Lyman's suggestion in terms of personal reflection as a matter not unrelated to all of us.

Conjoined in Professor Lyman's thought are elements both old and new. Conviction of universality is old in Christianity, old as its beginnings and continuous as the proclamation of its ministry that the gospel is a message for all men.

Tertullian's famous phrase "Anima naturaliter Christiana," "the soul is naturally Christian," simply puts in striking form a basic pre-supposition of all preaching.

Every human being has a natural candidacy for Christian quality to which appeal may be made, even if ignorance, adverse environmental influence, or deliberate rejection in behalf of other objectives keep it unrealized.

"Ministry of the Word" is always a search to contact this potential response, whatever be the theory on how it comes about, and whatever collateral efforts may be put forth to set it free. Universal relevance of the Gospel in this sense is axiomatic for Christians, sustaining persistent ministry to all sorts and conditions of men about the globe.

Within the general Christian community this universality is taken for granted as something integral to its life and does not call for discussion.

Share in responsibility for developing an international ethos, however, is something new and requires further elucidation. As a factor in Christian collective thinking the term first emerged at the Oxford Conference on

Church, Community and State in 1937. The situation evoking it was there stated as follows:

> "The more we occupy ourselves with the problems of the social and political, and in particular of the international order, the plainer it becomes that one of the fundamental obstacles to a solution is the fact of complete disagreement in regard to the ultimate purposes of life."[2]

Hereby the tragedy of our contemporary world. War is a concrete outcome of the fact that amid diversity of nations, cultures and ethnic groups we human beings have as yet no universally accepted scale of values. We have no center for converging our constructive powers, no common moral norms which all revere.

We need such unity of goal, but so far have not risen above separate ways of regional ancestral traditions. If we are truly to live together in one interdependent world—and interdependence of some kind appears inevitable—consensus ends in universally good must be developed for international society.

That would mean an inner basis of moral convictions for any future post-war world ordered through genuine respect for international law. A structure held together by physical force alone is not enough. Such inner unity of moral conviction is what is denoted by the term "international ethos."

Originally the Greek word "ethos" simply indicated customs or usages characterizing a particular group. Thus Herodotus under that term could compare the ways of the Greeks with those of the Egyptians and the Persians. In time it came also to mean disposition or character. Today, as a word in our dictionaries, ethos stands for "the character, sentiment or disposition of a community, the spirit which actuates manners and customs, and especally moral attitudes, practices and ideals."

According to this, every particular community, national, ethnic or religious, has its own ethos. Our Christian community likewise has its ethos which, in popular language, we usually indicate by some such phrase as "the Christian spirit," "true Christian attitude" etc. We are judging a church or religious community by this ethos, for example, when we ask, "Is it truly Christian?"

In the case of limited groups it is not difficult to sense their inner spirit or ethos. When we consider international society, however, it is otherwise. For international relations, as Max Huber has pointed out, present a dark and chaotic scene in which "distrust and fear, arrogance and hatred, alternating with self-interested friendship," lead on to "conflict with all the

methods of modern warfare, and a ruthless struggle in the economic sphere."[3]

We have international relations, evidently, but without real international ethos. A universal disposition for the good of all peoples and nations in a common cooperative world has yet to be developed.

New habits of thought, new attitudes toward other cultures, races and nations must spread through international society and become registered in customs, if we are to live together in a condition of justice, security and general well-being for all. "International ethos" is the great spiritual agendum of mankind today—something to be achieved, not a present possession.

It is here that the Christian ministry finds now dimension and significance in its task. Disposition, sentiments, character, moral attitudes, practices, ideals—all these lie peculiarly within its province. In their communities ministers are looked to for help in precisely these character factors amid the crises of life.

It is they especially who are expected to lead thought and aspiration on higher levels, to open wider horizons, to portray with impressive power the ideals by which life ought to be lived. Folks come to church, not without hope that their minister will show them meaningful perspectives against which to set their personal struggles. They respect his position as a source of suggestion with reference to applications of the abiding truths of their faith.

The minister himself may be aware of other important functions beyond this common expectation of the laity. Nevertheless the fact remains that he is naturally and continuously occupied with just those media through which ultimate purposes of life are centered and crystallized. His opportunity and suggestive power within the community lie in his capacity to arouse the moral and religious aspirations of its members.

In this respect the minister is already concerned with the ethos of general society while exalting the characteristic ethos of the Christian religion.

Need for just this leadership is important and enduring. The fact emerges even more strongly where the essential function of the ministry in society is thwarted. Attestation sometimes comes from unexpected quarters.

At the Conference on Science, Philosophy and Religion in 1940, Philipp Frank, a well-known European logical positivist now at Harvard, declared that the rise of Nazism to power in Germany marked a failure, not of scientific, technological education, which is concerned only with means and instrumentalities, but a failure of religious leadership whose specific

function it is to elevate the ultimate ends and values toward which society should strive.

That is, religion in Germany failed of its own high calling when its goals gave way within the public mind before those of race and state. On such a view the ministry is seen invested with very grave responsibility indeed.

Another case in point is the career of anti-religion in Russia. In his recent book *Religion in Soviet Russia,* Professor N. S. Timasheff of Fordham University has traced its story from 1917 to 1942. He shows the early attack on religion regarded as a cornerstone of the old order, and describes measures taken to exterminate it completely.

Yet after twenty-four years of state hostility to the churches the anti-religious leaders admit in published utterances that the religious spirit of the Russian people tenaciously survives even under the new order and still looks to its natural leaders among the clergy under whatever disabilities. Evidently, the social order in any form requires guidance for the impulses of faith.

Relevance of the ministry in world society now becomes clear. Its function is to guide processes of higher association, to shape aspirations about ends ultimately valid for world society. The principle is broadly true for intelligent religious leaders in all religions which possess insights of universal worth.

The Christian ministry, however, has this particular significance. It is already in service of an ethos present everywhere within its own international fellowship. It has, as was fully realized at the Madras Conference:

> "that sense of fellowship and one-ness with fellow-believers from all races, cultures and nationalities, which triumphs even over the tension and bitterness created by war and conflict."[5]

Through this it is made sensitive to whatever values in local cultures have contribution to make to possible world culture. Accordingly, we find Christian leaders in Eastern lands more naturally prepared to adjust attitudes and ideals of their peoples to international living than any other local group. Prophecy may miscarry, but the hope is not beyond reason that their opportunity for building reconciliation after the flaming bitternesses of war have died down will be unprecedentedly great.

At home, the ministry faces the same great problem. The American people are multiplying their contacts about the globe. Our relations abroad increase. *The situation requirers that we live more deeply and persistently in the consciousness of international and inter-racial society. We need.*

grounding in those sentiments, moral convictions and inclusive ideals that contribute to greatness of soul commensurate to the outer body of international relations. The task is one for literature and art as well as religion, and the ideal will need ultimate embodiment in international law. (Italics ours).

Thus the new ethos will be the work of countless minds and hearts. Yet it will still be from the ministry of the churches that people of our communities will expect its most unambiguous and appropriate expression. For in addition to the universal and eternal norms of the Gospel they will want to know how these relate to what is universal and eternal in the insights of all those with whom we must learn to live together.

This implies a ministry still serving within the Christian ethos, but one more profoundly cognizant of total experience of mankind on the side of its highest aims. In this direction is found its world relevance.

To the local pastor, already burdened, such responsibility as this article suggests may seem excessive. Yet ethos is not so much a matter of erudition as of spirit, less an accumulation of knowledge than of wisdom. In the context of the present discussion it calls, on the practical side, for world-awareness in relating the Christian message to the universal need of the new epoch dawning on the world. To that end, once clearly envisaged, it should not be too difficult to find means in any community.

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[1]Published in the Crozer Quarterly, January, 1944.

[2]The Church and its Function in Society. Vol. I of the Oxford Conference Series on Church, Community and State, p. 168.

[3]The Universal Church and the World of Nations. Vol. VII of the Oxford Conference Series, p. 131.

[4]N. S. Timasheff: Religion in Soviet Russia, 1942.

[5]The Growing Church. Vol. II of the "Madras Series," p. 271. Presenting papers based upon the meeting of the International Missionary Council, at Tambaram, Madras, India, December 12th to 29th, 1938.

Recruiting for Christian Service - - Abroad

Robert E. Chandler
Representing The American Board of Missions

OUR "one world" is in desperate need and calls for Christian service. And there are Christian youth ready to commit themselves to the brave adventure and in it to go on and on. But it is one service, for one world.

Foreign missions deserve no special glamor nor ascription of heroism. The Student Volunteers of 1944, at Wooster, Ohio, looked at "The World Mission of the Church." They rediscovered that they "were called first to be Christians." "Through prayer and study we must find the place and the capacity in which we are to serve, and be prepared to go where we are needed." The Christian commitment is important: the "world service" may happen to be near at hand, or far over the seas. We must therefore recruit for Christian service, in all places, in all vocations.

If the "reallocation of resources" takes you to foreign fields, consider the desperate needs there. The people want food and clothing and shelter. We must give those things. But their need goes deeper. It is for Christian brothers to come to them with sure strength of spirit that can lift them from despair. Christians who have friendship to give, who can build confidence and self-respect, are more important even than physical help.

Temporary "relief and reconstruction" projects will not go far in meeting these needs. The established missions carry further. They build on old, tested, human foundations. They will strengthen the bands that have held through the years. In church and school and hospital and social center —in rural area and in teeming city, with the best techniques that have been developed, east or west—they will go forward, still meeting human needs. It is long hard work. It requires the fresh vigor of committed young lives.

What are we to find in post-war missionary work? The Archbishop of York has spoken of four facts and conditions: (1) In the younger churches, a very strong sense of the value of their own lands and customs and forms of worship—nationalism. (2) We must not lay stress upon numbers of converts; "try to make *good* Christians." (3) The disunion of Christians, brought over from the West, is a great difficulty to the younger churches. (4) If the work is to be carried on, it will require great sacrifices, as great as those made in the war effort.

Americans are the richest people in the world. Resources, energy, inventiveness, and efficient organization are ours. We have eager youth. Are we going to care enough? Will we make sacrifices for Christian service? It is a brave adventure.

The Congregational Christian Churches, at Durham, N. H., in 1942, called for one hundred fifty recruits, for service abroad. This was too few. Forty recruits have since been appointed or accepted. But the American Board's careful reckoning still shows 104 positions authorized, calling for 154 young men and women. The major mission boards of America and Canada are calling for 1,000 recruits in the next year. From England the London Missionary Society is hoping to send out 200 shortly after the war.

Of 40 American Board recruits in two years, only seven have been permitted by the governments to go to their fields. In Boston, the board gathered seventeen recruits for a six-day conference in June. Within six months, it is hoped, they will be off to Mexico, Turkey, India, Africa and China.

The board offers opportunities for service worth waiting for. And the board has strong volunteers, worth waiting for.

On the quality of recruits, many things could be said. But someone writes to the board about Martha Pratt: "She is preparing to do missionary work. She is in the process of overcoming serious physical and social difficulties. But there is a good chance that she will develop. The president of the college tells me she is making progress. Please write to her. She needs encouragement."

Martha does need encouragement. It is not clear that the mission jobs or the American Board need Martha! They need many more recruits of the best quality, who are skilled, competent, and strong in body and mind and spirit.

Then there is Philip Smith, good looking, gifted, full of ideas and energy. His friends have only praise for him. "He gets things done"—is the summarizing comment. But what sort of things? What did he do for people along the way? Did he help Christians to grow? Philip is an American go-getter. Will he work understandingly, patiently, with a group of African Christian leaders?

Pioneers are still called for in many kinds of work. But they must also be partners. Partners with Christians of all the races. Sympathy and cooperation are more important than aggressive energy. "The touchstone of personal fitness lies in the realm of commitment to Christ and to his way of life."

NASCENCY

A childish thing—this was my faith.
This was the rock on which I built my life.
This was the fortress strong 'gainst which the world must fail.
This was—Ah, this was my curse, my weakness strong.
This was the siren song which led me
To the very brink of hell and left me poised thereon,
Blind, and dazed, and beaten.
And all because my groping hands,
Calloused by self-pity, insensitive and crass,
Unworn by love for those less fortunate than I,
Had failed to learn
That true faith leads to life not death.

For see, in foolish wisdom plunged I on,
Ne'er stopping to assess a way
That taught 'twas easier to die
Than live; as though a weed in spring
Should see in blighting frost the goal divine,
And so turn with disdain from lush, triumphant summer.
Thus, when my hour came, for me there was no choice,
No fair-free balancing of life and death.
The scales betrayed me.
I chose death.

I should have known?
Of course, I should, I've talked it now for years.
"In white there's black!
In black there's white!
No good is pure!"
I know—I knew.
And yet in that one moment stark, I threw away all truth,
To cling in solitude to pain.
This, this was truth;
This hurt I felt;
This fear I knew;
Nothing beyond this;
This was truth.

But Fate, or stupid Chance, or maybe God,
Saw fit to countermand my wish,
And so I live . . .
And yet do more than live,
For in my death I was reborn,
Reborn within this self-same frame.
The vivid brilliance of eternity
Transformed my slate-grey soul.

My faith now leads to life.
It is no easy path,
Since life outside myself is fraught with pain.
But if I would know love,
Hurt's risk is also mine.

—Robert Hendricks Budrie

Letter to a Prospective Divinity Student

Dear High School Graduate:

So you are thinking in terms of the Christian ministry for your life's work. If I were you, I wouldn't. One very obvious reason why I would not be too eager to become a minister is that in spite of a superficial return to religion and church-going, due somewhat to the emotional upheaval in which people find themselves today, we find, nevertheless, corporate religious life at a low ebb and the average man seriously underestimating the importance of religious issues.

It is not surprising, therefore, that the minister as preacher finds it harder than ever to commend his message to the modern mind. John Wesley, the founder of the Methodist Church, made himself one of the great forces in eighteenth century England by preaching a thousand times a year and riding eight thousand miles to do so. I doubt if as much would happen if he rode and preached today.

From the very beginning, dear friend, face the fact that the minister is but one of the influences that touch the lives of men and women today. The competing interests could be named without end. To be sure, Christianity is evident on all sides, but there is a great gulf between what is termed organized Christianity and a sincere practice of worship and reverence for God. I do not wish to imply that people everywhere are insincere in their attempt to live the Christian life; heaven forbid, because there are those in every church and community who have caught the true meaning of the Christian gospel, those whose lives point us in the general direction of the kingdom of God. But these are few as compared with many whose lives the church touches just a little and with those who are outside the church's contact altogether.

In addition to these, there are certain personal factors associated with the ministry which are essential and which have to be faced honestly by everyone contemplating the ministry.

Religiously, he must ever develop his own soul so that he may learn the secret of the spiritual life in order to aid others to cultivate their souls. Morally, he must be above reproach, willing to subject himself to rigorous intellectual achievements beyond his college and seminary courses. He must realize that he would be better off financially if he were to enter

some other profession. He must like people and understand human nature. He must be patient and not expect immediate results, for, unlike the work of the farmer, or the surgeon, or the scientist, the minister's work is primarily with the intangible and results are difficult to measure.

He must be broad-minded but not to the point of becoming shallow. He must be sympathetic and impartial. He must be clean, neat and tidy in appearance. He must be humble and able to take criticism. Above all, he must be a man among men.

Truly, my friend, this is a large order, but so is the ministry! Of course you do not possess all the essentials now; you may never attain them fully. But remember, you will have to grow in this direction if you hope to find success and happiness at all in the Christian ministry, whether in the pulpit or as a spiritual leader among the people with whom you work.

Hence, if you believe you are capable of such requirements, embryonic though they be, you might proceed with your plans. But not yet! Wait until you feel definitely called to the ministry. The Rich Young Ruler who came to Jesus possessed all the requirements which were demanded of him, but one he lacked.

So it may be with any prospective candidate for the ministry. He may possess all the above qualifications and more. Yet, if he lacks a definite and specific call to do God's work in full-time capacity, I think he will be a man most miserable and, like the Rich Young Ruler whom Jesus rejected, should be rejected by any examining board whose function it is to accept men into the ministry.

Yes, the call is basic to any minister. To be assured that God has spoken to you in such a manner that you can do no other than respond, to feel a "Here am I, send me," is to possess the greatest thrill and challenge which can come to any man. It is this commanding voice that will undergird you all along the way. It is this which will overarch your chief function of keeping God's awareness alive in the world. Without it you deceive yourself; with it, come what may, your life will be a hymn of gratitude.

Yes, you are correct in saying that the call comes in no particular way. It is varied and manifold and comes by all conceivable media. But come it must and at its center must be the figure of Christ pleading his cause and purpose in the world—to be mediated by and through you. The Christian ministry needs men of this high calling, unless you possess it, stay out of the ministry.

I am insistent for the call because the Christian church is confronted today with an opportunity and challenge such as have not been hers since the days of the Protestant Reformation in the sixteenth century. We are living in a time of great confusion and need. We are told that Western civilization has fallen and can never be rebuilt. Something new will take its place.

Now, then, is the time for the Christian church to take up once again, and courageously, its true work. An era of need is an era of opportunity. It is the time for men in the ministry to gain a clear conception of their task in this difficult time. Clarence Darrow, a brilliant lawyer but a Christian agnostic, once said, "My difficulty with the church is that I do not know what the ministers are trying to do, and I have a very shrewd suspicion that they don't know, either." I wonder if you will know what you are doing or "trying to do" in the ministry.

If the church is to seize the great opportunity and accept the challenge which is hers today, her ministers will have to make a higher evaluation of her function than normally they have. To be sure, the church is not perfect, nor is she above reproach. We must ever criticize her; although our conceptions of the church have usually been in terms of this world. We have recognized her chief function as that of a morale-builder for human society. We have said she is the guarantor of certain significant values, the heart of the new order.

Well, she is all that, but she is also much more. The church is in but not of this human society; she is above us; yet operative in this human framework. Long ago a person wrote some words in what we know as the "Epistle to Diognetus" which sum up this duality: "The Christians live in their own countries, but only as sojourners; they share the life of citizens, but endure the lot of foreigners; every foreign land is to them a fatherland, and every fatherland a foreign land; they love all men, yet they are persecuted by all; they spend their existence upon earth, but their citizenship is in heaven." Hence, the minister must act from men to God, and from God to men in terms significant for those to whom he is called upon to minister.

Therefore, your commission as a minister will have to be in this world but it must come from above and your labors must be with individual human hearts. That is where Jesus worked. That is where you will work. Anything less is not enough. Any program which the Christian church sponsors toward building a new world first and aiding Christ afterward

will end in darkness. The specific work of the minister is not the building of God's Kingdom. That is the work of all men.

It is the minister's specific task to stimulate people to dream of the Kingdom, to imagine it and to love it. It is his task to call men and women to repentance and redemption into the larger commonwealth of all the redeemed, who will give themselves to building such a society on the ruin of our time that the picture of the City of God will glow and burn within their hearts.

Let the Christian minister forget all lesser emphases. He is more than a social worker, a psychologist, an economist, or a politician. He is a man called of God to set before men's eyes the Promised Lands of life and to tell them that these are the will of God.

May God bless you and make your days in the ministry profitable to Him.

Sincerely yours,

—Woodrow W. Witmer
B.D., Class of '44
Candidate for S.T.M.

THE SAINT

Moralistic mewlings
Clutter up his talk.
Satan's snares still tempt him
From the narrow walk.

—ROBERT HENDRICKS BUDRIE

A Cause-Centered Life*

John T. Middaugh

Class of '44

The name Theodore Dwight Weld is scarce known on the Oberlin campus today. Perhaps because he was never enrolled as a student in the School of Theology, or perhaps because he refused a faculty appointment, Oberlin has forgotten the man who more than anyone else helped to establish the unique character of this institution during the first half-century of its existence. Oberlin has been proud that, although it now has difficulty in defining its cause, historically it has been a cause-centered college.

Theodore Dwight Weld gave to Oberlin its first major cause and, by the inspirational example of his life, revealed how cause-centered men should live.

Born in the east in 1803, Weld was brought to Christ at the age of twenty-two by Charles G. Finney. The impact of the conversion experience led Weld to become an ardent co-worker with the evangelist Finney among the young people of New York state.

Realizing the need of education both for himself and his fellow converts, he organized a group of students into the Oneida Institute. This school was founded on the manual labor principle, one which allowed students to pay their way as they acquired the semblance of college training. They did this by working on a farm.

As monitor of the milking class, it became Weld's duty to see that his fellows were up at 4:00 A. M. in order that the cows could be milked before classes commenced. While at the Oneida Institute Weld found two causes to espouse: the manual labor educational plan, which he believed could be used to raise the educational standards of all American people, and the temperance issue.

So frequently did he lecture in behalf of his latter cause that by 1830 he was counted the most powerful advocate of temperance in the West.

In 1829, Weld experienced a second conversion to a cause that became central to him until its purpose was achieved. It was the anti-slavery movement. Recent historical pronouncements make of Weld one of the most powerful influences in the formation of anti-slavery sentiment before the Civil War. With characteristic enthusiasm, he won his fellow students of the Oneida Institute to this new cause.

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*Delivered in Fairchild Chapel on August 1, 1944.

Meanwhile, he was commissioned to locate a site for a new theological seminary in the West. He chose Cincinnati as the home of the Lane Seminary and upon graduation from Oneida, brought his anti-slavery Finney converts to form the bulk of the student body at this new school. Immediately upon their arrival in Cincinnati, these young men, under Weld's supervision, began to work among the Negroes, establishing schools and the equivalent of modern social centers. The wrath of the respectable citizens of Cincinnati, directed against such radical innovations, resulted in the expulsion of Weld's men from the Lane Seminary in the fall of 1834.

It was at this time that Oberlin College was in dire financial straits. Struggling to maintain its respectability despite the presence of women on the campus, it sought to solicit badly-needed funds from the East by voting to exclude Negroes from its student body.

At this juncture, Weld appeared with his band of anti-slavery zealots to promise a vastly increased student body, the presence of Finney as Professor of Theology, endowments for seven other professorships, and the immediate gift of ten thousand dollars, if Oberlin would advocate the freeing of the slaves and would admit Negro students.

Perhaps persuaded by the immediately available cash, Oberlin adopted a cause of national significance and Weld's anti-slavery theological students found a college home.

The history of Oberlin's abolitionist activities is well known. Weld continued to evangelize the country for emancipation with a fervor that brooked no interference. When Finney chided him in 1837, suggesting that theological students should be interested primarily in turning souls to God and implied that true Christians would automatically become anti-slavers, Weld disagreed, departed from Oberlin, and went to Washington to assume the direction of the American Anti-Slavery Society—an organization that was founded almost exclusively by his efforts.

Leaving the lecture platform, he took up the pen to turn out numerous tracts in behalf of the Negro. He was influential in founding the abolitionist newspaper, the *National Era,* which carried the first printing of *Uncle Tom's Cabin.* Harriet Beecher Stowe later confessed that the ideas expressed in this play had come to her after reading a booklet on slavery compiled by Weld.

Many more incidents could be recounted to show that Weld was a cause-centered man. From the time of his conversion he sought to lose himself in causes that, for him, represented applied Christianity. Twice,

he almost lost his life while fording streams as he sought to fulfill speaking engagements.

So arduously did he campaign for manual labor colleges, co-education, temperance, and his greatest cause, anti-slavery, that at thirty-four, he had burned himself out and was never again able to speak on the public platform.

Cause-centered men are able to make their influence felt upon this world even as Weld left his impress upon Oberlin and makes himself known to this day in the uneasy consciences of those who ask themselves, "What is the present Oberlin cause?" Men who identify themselves with some ideal or force greater and beyond themselves are thus able to become true leaders to their people.

This fact, verified by modern psychologists, was known to the early Christian. The author of the Epistle of James could write, "A double-minded man is unstable in all his ways." Paul, by the example of his life, so completely identified himself with his interpretation of the will of God, that he was able to establish the church in which we serve. Cause-centered men, aware of their limitations in the light of their ideals, are generally very humble men. Weld has not been known to us, because of his complete self-effacement. He accepted no offices, attended no conventions. Not a single one of his numerous writings was published under his own name. With Paul, Weld could write, "To me, *the very least of all his people,* this favor has been given, of preaching the inexhaustible wealth of Christ."

Unto us, likewise the least of all God's people, is given this same inestimable favor. In preaching the gospel, we may, like Weld, seek to lose ourselves in causes that we may call applied Christianity. Indeed, as theological students at Oberlin, we could well find a cause that would do honor to Weld and to the tradition that he has imparted to us.

Let us integrate our personalities by identifying ourselves completely with a cause that is "greater and beyond," so that through us, God's will may be better known on earth.

Book Reviews

New Testament

THE SIGNIFICANCE OF THE CROSS, *by F. W. Dillistone.* Westminster.

Here is a volume which was opened with great hopefulness. What is more needed than a good book on the atonement, which has a preachable point of view, is in close touch with the great literature, like the classic book by Dinsmore, and also has in mind the crucial events of this hour? But two careful readings have left me with great disappointment.

The fresh organization of the material is part of the attraction of the book, but also the occasion for much of its inadequacy. Dillistone acutely analyzes the life of man into four areas: our struggle with the elements, the ordering of community life, creative activity, and life in the family. Under these four heads, he studies the Biblical material in a series of chapters, and then retraces the ground for the modern application.

But as a theologian, he found no need to go further in his New Testament studies than the use of those theological writers who could furnish him grist for his mill. For instance, in all of his use of the gospel of Mark, there is not the slightest indication that the author has investigated Rawlinson, Branscomb, Lohmeyer, or any other modern commentator on this crucial gospel. He operates with the old "harmonistic Jesus."

It would be pointless to list here all of the positions which seem to me to be indefensible, usually set forth without any attempt at justification. For instance, we are told that the cleansing of the Temple was to show that animal sacrifice was at an end.

When Jesus quoted Psalm 110, it is evidence that he regarded himself as priest-king. There is a quite inadequate exposition of the *Berith* idea, and the treatment of Exodus 24 is ridiculously warped by the anticipated theological conclusions.

But the worst cases arise from the scheme imposed upon the material. The linking of the Pauline idea of the righteousness of God with the Kingdom of God has no basis in the New Testament. The treatment of Jesus as Son of God in connection with forgiveness and reconciliation comes only from the attempt to apply a family pattern, alien to the actual source material.

Over and over again the author writes in sovereign disregard of historical biblical study, and comes to such imaginative conclusions as, "Jesus regarded his coming death as a consecration of humanity to God through his own self-offering." How does Dillistone know that from the traditions preserved by the church?

Perhaps I should leave to others an evaluation of the part dealing with theological reconstruction, but I cannot forego one or two comments. There is a very crude statement of Anselm's position on page 171, but why not grapple with an historical understanding of the biblical material on which it has to be based?

Beyond that, I cannot see where the author has any conclusion except that Christ was an example, of sacrifice, of sonship, and creativity. As is to be expected in a book of this kind, he turns aside to give Rashdall a good kick, for fear that someone might think that he himself was insufficiently orthodox.

He does give expression to a quite orthodox Christology, but we hope that preachers will find somewhere a deeper conception of Christian redemption than simply the fact that Christ is our example.

C. T. CRAIG

Philosophy of Religion and Christian Missions

RELIGION OF TOMORROW, *by John Elof Boodin.* New York. Philosophical Library, Inc., 1943. 189 pages.

It is good to have in non-professional language the ripe wisdom of a distinguished philosopher with reference to his religious philosophy of life. In general philosophy Boodin is an evolutionary the-

ist who has developed his position through several weighty volumes that have the respect of his philosophic confreres.

In this newest treatise, however, he puts aside his technical vocabulary, takes cognizance of the human scene, and tells us in fifteen lucid and beautiful chapters his central conviction with regard to our religious need.

In substance it is that "we must return to the simple intuition of a God present in human life, and in the world about us, a God energizing and inspiring all worthy motives, a God immanent in the sense that He is more than we—infinitely better than our best and therefore setting an ideal for our striving—personal in that He enters into creative communion with us and participates with us in our striving for the best."

This is the core of his thought. Around it he arranges rich and suggestive reflections for cultivating consciousness of the creative presence of God, of love as insight into God and the Universe, and of creative destiny, individual, historic and cosmic, in which we participate.

Poetry, impressive analogy and picturesque metaphor render the whole sweep of thought attractive and moving. One suspects that Boodin is here sharing with us the actual faith that has sustained the long labor of his life-time of reflective inquiry. His book is a splendid example of religious utterance.

RELIGION IN SOVIET RUSSIA 1917-1942), *by N. S. Timachoff.* New York. Sheed and Ward. 1942. 171 pages.

The value of this book lies in its factual tracing of the fortunes of religion under the Soviet regime. It covers somewhat the same ground as the chapter on Church and State in the Soviet Union in the Madras Series Vol. VI on The Church and the State.

Its treatment differs, however, in that it pays relatively less attention to official pronouncement of principles by the government and more to the actual activities of religious groups under persecution.

Professor Timasheff, who is Assistant Professor of Sociology in Fordham University, is primarily concerned to show that religion in Russia has survived all attacks upon its organized forms and that it bids fair to continue to survive in spite of disabilities. He therefore gives a full chapter to the resistance of the believers, both active and passive, and analyzes the recognition of failure to stamp out religion as expressed in publications of the Militant Atheists League, and in the formation by the League in 1939 of a "new religious policy" which revealed a relattively more tolerant and compromising attitude toward religion.

Apparently the piety of the Russian people is too big a fact to be exterminated, from which it would seem to follow that purification rather than extermination would be the reasonable goal.

C. H. HAMILTON

The Dean's Book List

IN QUEST OF A KINGDOM, *by Leslie D. Weatherhead.*

This is a call for faith in desperate times from one of the foremost interpreters of the mind of Christ. It makes the messages of the parables apply to the present world and point the way to a saner world after the war.

DATE WITH DESTINY, *by Ralph W. Sockman.*

Dr. Sockman is always stimulating. Here he takes the familiar Preamble of the Constitution as the framework of a fresh interpretation of democracy and shows the religious meaning of the ideals and ideas of the Founding Fathers.

THIS YEAR OF OUR LORD, *by Andrew W. Blackwood.*

To his rewarding books on homiletics Dr. Blackwood adds this first volume of his sermons. To the preacher who finds special days a problem — and to the preacher who does not—this book will be of particular use.

LIFE'S UNANSWERED QUESTIONS, *by Harold Cooke Phillips.*

Dr. Phillips is a preacher's preacher. His sane and scholarly judgments are guides to many of us. His ability to state his mature conclusions in clear, concise and inescapable prose is the despair of many of us. This volume of sixteen sermons on questions asked in the Bible is unusually thought-provoking.

FOR WE HAVE THIS TREASURE, *by Paul Scherer.*

This book has been scheduled to contain the material delivered as the Lyman Beecher Lectures of 1943. Those who heard these lectures were greatly impressed and ranked them high on the list of Yale offerings.

T. W. GRAHAM

Philosophy of Christianity

CONTEMPORARY THINKING ABOUT JESUS, *compiled by Thomas S. Kepler.* Abingdon-Cokesbury. $3.50.

I should like to second Professor Craig's recommendation of this anthology (May number) but from the theological point of view and with a suggestion as to its theological use. It seems to me to give a remarkable cross section of recent religious reflection on the figure of Jesus, and correctly to reflect contemporary American thought about his significance.

The striking thing is that so little is said in more than two or three of these 55 selections about the Person and Work of Christ in the theological sense. That reflects what I have called the "Moratorium on Christology" in present day American theology. And yet the figure of Jesus which emerges from all the studies of recent generations is one that cannot be left in the limbo of dead-and-gone history.

It cries out for theological interpretation, for a teaching and preaching that will relate its divine power and wisdom to the present needs of mankind. My suggestion is that this rich anthology be meditatively, thoughtfully read and then be used as the basis of a Christology it does not contain, and barely hints at.

THE SIGNIFICANCE OF THE CROSS, *by F. W. Dillistone.* Westminster Press. $2.50.

This book is a partial answer to the demand I have expressed above, that we do not leave Christ longer in "the limbo of dead-and-gone history," but relate his figure freshly to the needs of our age in a new doctrine of his Person and Work.

The question of the Person of Christ is only inferentially discussed by Dr. Dillistone, but the Atoning Work of Christ is discussed with great insight and power. About half of the book is devoted to a review of the New Testament teaching on the meaning of the Atonement and the other half to the development of the eternal meaning of the Cross in relation to four areas of life in which it can be seen to be still at work: (1) *Struggle and conflict,* where it appears as heroic, sacrificial action bringing victory; (2) *government and justice,* where it appears as *upholding law while identifying one's self vicariously with the wrongdoer;* (3) *culture and creative art,* where it appears as *richer life, inspired beauty, issuing out of tragedy, suffering and death;* (4) *family life,* where it appears as *parental love, suffering with and redeeming an erring child.*

The Cross of Jesus is seen as the decisive historic enactment of the drama of divine love winning back rebellious mankind at the cost of divine pain. This drama was *conceived* in the Mind of the Creator when man was made free, *rehearsed* in the history of the rebellious Chosen People, and is now to be *repeated* into ever wider circles till history passes into eternity.

The author of this book, whom I had the pleasure of meeting in Toronto last November, has done the sort of thing we Americans need to do with the figure of Christ. Why should we leave this task to Canadian, English, or Swiss authors?

—W. M. HORTON

REPLY

Too sensitive?
Perhaps you're right.
What can one do?
The new, soft soul
Red stains life's bonds.

Weak sentiment?
Say that of God!
Shall mere man damn
The heart which notes
The sparrow's fall?

—ROBERT HENDRICKS BUDRIE

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